

OUR WORLD MISSION
OWM Budget Receipts For March 1964

	Treasurer's		Boards'		Treasurer's		Boards'
	March	6 Mos.			6 Mos	March	
Adams Center	\$	417.25		Middle Island	46.00	200.00	
Albion	\$	52.00		Milton	760.14	4,458.36	60.00
Alfred, 1st		2,710.96		Milton Junction ..	298.80	1,000.00	
Alfred, 2nd	219.00	1,183.09		New Auburn	112.26	278.41	
Associations				North Loup		333.85	440.92
& Groups		60.00	\$ 383.88	Nortonville		714.33	50.00
Battle Creek	418.08	3,219.30	20.00	Old Stonefort	75.00	229.25	
Bay Area		225.00		Paint Rock		45.00	
Berlin	150.15	659.76	25.00	Pawcatuck	626.75	3,198.35	147.50
Boulder	86.40	265.95		Plainfield	464.50	2,358.86	
Brookfield, 1st		192.60		Richburg	101.25	723.50	
Brookfield, 2nd	30.35	86.00	20.00	Ritchie	31.00	261.00	
Buffalo		140.00		Riverside	663.52	2,382.72	
Chicago	112.50	620.00		Roanoke	20.00	35.00	
Daytona Beach	122.50	709.02	100.00	Rockville	47.29	393.60	
Denver	124.15	644.87	25.00	Salem	176.50	1,286.50	
De Ruyter		222.25		Salemville	9.00	185.44	6.00
Dodge Center	66.96	726.94	5.00	Schenectady		76.60	
Farina	18.75	278.90		Shiloh	672.61	3,554.67	10.00
Fouke		40.00		Texarkana	21.30	44.30	
Hebron 1st	54.00	471.78		Trustees of			
Hopkinton 1st	222.95	1,524.94		Gen. Conf.		60.20	
Hopkinton 2nd		73.58		Verona		742.38	
Houston	30.00	141.45		Walworth	89.00	454.00	
Independence	72.25	556.75		Washington		61.50	
Individuals	30.00	255.00	10.00	Washington			
Irvington		800.00	200.00	People's	15.00	57.00	
Jackson Center		250.00		Waterford	114.95	790.85	
Kansas City	45.00	306.00		White Cloud	46.88	394.07	
Little Genesee	125.85	738.50		Yonah Mt.	25.00	45.00	
Little Rock	48.50	141.50					
Los Angeles	520.00	1,880.00	15.00	Budget	\$7,487.19	\$48,292.40	\$2,518.30
Los Angeles,				Non-budget	255.29		
Christ's		105.00		Total to			
Lost Creek	210.00	914.65		disburse	\$7,742.48		
Marlboro	311.05	1,745.98					
Memorial Fund		1,451.09	1,000.00				

MARCH DISBURSEMENTS

Board of Christian Education	\$ 513.76
Historical Society	40.59
Ministerial Retirement	1,035.26
Ministerial Education	566.26
Missionary Society	3,217.26
Tract Society	852.42
Trustees of General Conference	54.28
Women's Society	110.67
World Fellowship & Service	78.94
General Conference	1,241.25
Church World Service	31.79
Total	\$7,742.48

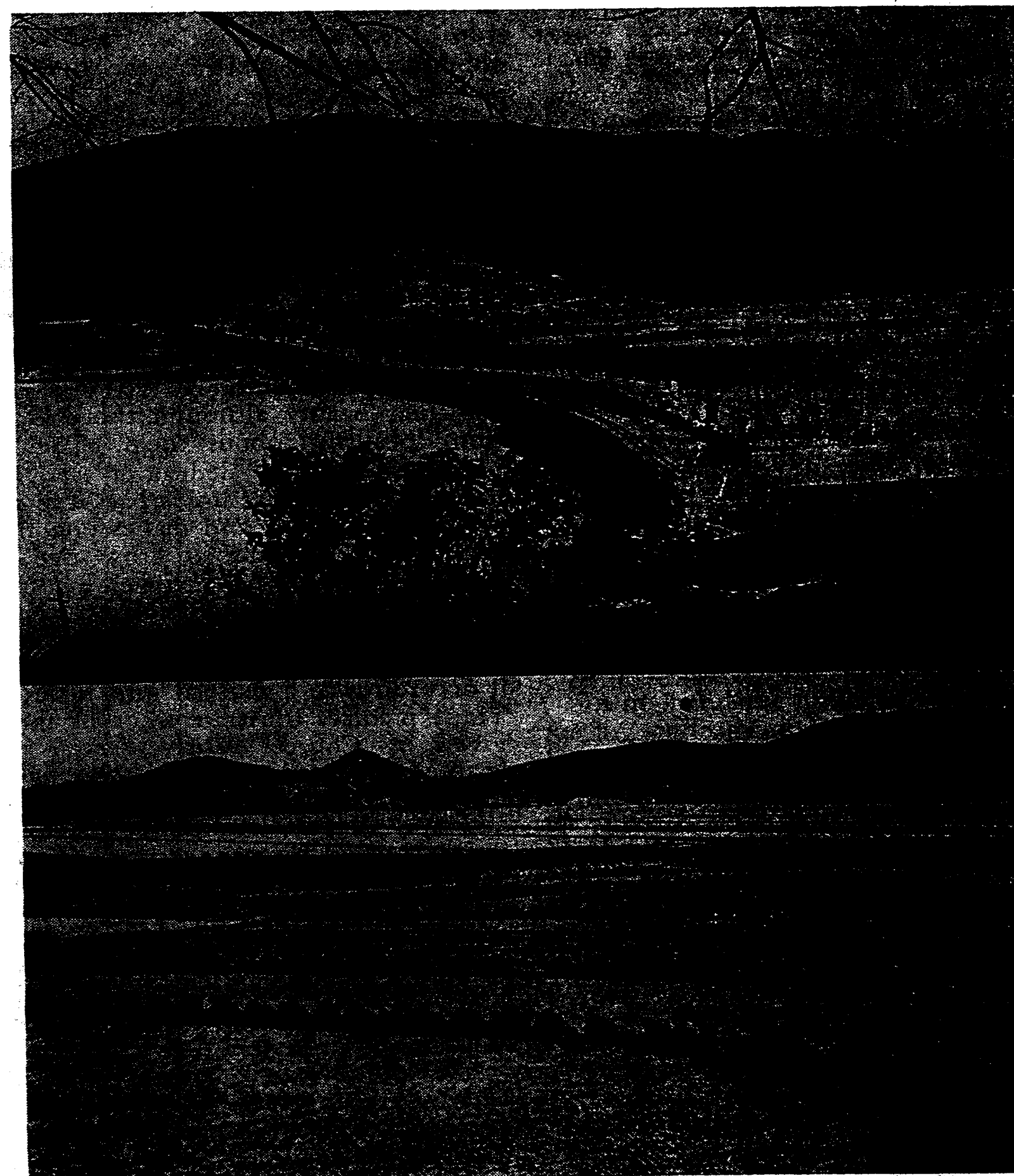
SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 6 months:	
OWM Treasurer	\$48,292.40
Boards	2,518.30
Amount to be raised	\$ 49,699.30
Needed per month to raise budget	
by July 31	\$ 12,424.83
Percentage of (10 month) time elapsed	60%
Percentage of Budget raised	50.55%

Gordon L. Sanford,
Little Genesee, N. Y.,
OWM Treasurer.

April 3, 1964

The Sabbath Recorder



CWS Photo. See story inside.

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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The Role of the Soil

In a trade journal called *Lawn Care* a statement is made (in behalf of a special commercial fertilizer) that "the principal role of soil as far as lawns are concerned is to provide anchorage for plants." The writer goes on to say one cannot tell by the color of the soil whether or not it will grow grass well. He contends that good topsoil is not necessary, that one can have a fine lawn on inert, gummy clay subsoil — if he uses their particular brand of turf builder. He suggests that instead of importing topsoil you start from what you have. Maybe so. It is worth a little thought on the part of the new homeowner.

For 1,900 years Christian people have been thinking about the role of the soil in the spread of the Gospel and the fruitfulness of the seed sown. Jesus set forth some of His most helpful teaching in the parable of the sower, which is sometimes called the parable of the soil. The basic

Our Cover—

The pictures of Korea are not printed for their beauty although there is something beautiful about them. The upper photo shows the dedication day of a handmade dike that holds back the waters of the Yellow Sea and makes possible the reclamation of land to grow rice for a starving people. The lower photo was taken later when the first harvest of rice was gathered into shocks that crisscross the reclaimed area and appear to divide it according to a pattern into little fields. These pictures illustrate some of the help given by Church World Service which enabled the brave Koreans who had suffered disaster to help themselves make a new way of life. Another picture in the series showed women carrying stones in baskets on their heads to lay the foundations for dikes. A second showed men with heavy A frames strapped to their backs rushing at the ebb of the tide to build up the dikes with soil to link the mainland with the low-lying offshore islands and create the rice fields.

We who live in a land of great plenty where surplus grain is stored year after year need to see such pictures of the strenuous efforts made in impoverished lands to grow a little crop of rice. Let us pray and give.

differences in people in relation to Christian growth are not overthrown by the claims of a modern fertilizer manufacturer. There is a lot of poor soil today. It sometimes appears to be very difficult to find very much well-prepared, deep, fertile ground on which to cast the Gospel seeds from the Word of God. But the main thrust of the parable seems to be that not all the soil is hard, stony, shallow or weed-infested. Faithful broadcasting of salvation truth is not a discouraging task; it brings fruitfulness as high as a hundred-fold.

Other parables point out that sowing is not enough; there must be soil preparation and consistent care during the growing season. Church leaders have often failed in both these areas and have tended to shift the responsibility for lack of growth from themselves to what they call the poor soil they had to work with at the time of sowing. In such matters the line between excuse and analysis is not easy to draw; neither is completely valid. We are told to sow, not make excuses. Analysis of results is valuable only as it encourages us to sow — diligently and wisely.

What application can be seen of this idea that the principal value of soil is anchorage for the plant? It is intriguing. Any firm soil can fulfil that function. Does this suggest that the seed of Gospel truth can grow and bring forth fruit even in the most unlikely soil? Can we not now discard the idea that we should spend our time only with those in the richer strata of society or those of a social background comparable to that of our prominent church members? Would not our Master tell us that any social soil can provide anchorage if we but add food to that soil and keep the weeds from smothering the tender plants?

Perhaps we could draw further applications from the proven fact that the soil of a cornfield does not need constant stirring if some other method of controlling weeds is practiced. Faithful sowing of the good seed of the Word of God in prepared and fertilized soil is the first task of the Christian worker. We need only give attention to watering and to the inhibition of the ever-present weeds of sin and false doctrine.

APRIL 27, 1964

MEMORY TEXT

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isaiah 40: 11.

Retreat to Mythology?

Are we justified in being just a little disturbed by some of the beautifully executed pieces of sculpture in our public buildings? Do they represent now more than in previous generations a retreat from God to mythology? Take for example the sculptured fountain in the center courtyard of the new State Department Building in Washington. The editor was sufficiently impressed with it to photograph it for possible use in this publication. Then he asked at the information desk for the printed description and interpretation of this beautiful creation of Marshall Fredericks of Royal Oak, Mich.

The sheet explains that the theme was chosen to represent this age of interest in outer space and that the total concept symbolizes the vitality, immensity, order and mystery of the universe.

The monumental central figure suggests a superhuman mythological being. He is seated upon a ten-foot sphere, encrusted with a multitude of stars of various magnitudes set in a pattern of the principal constellations of the celestial system.

In his hands he holds two planets which he is sending off into space. His hair, designed with jagged lightning-like forms, is studded with clusters of multi-pointed stars.

Now we are aware that sculptors and poets are traditionally allowed considerable license in their symbolism or use of words. We are trained in our viewing of art to make allowances and to let our imaginations run. This we are willing to do. Even so there may be a bit of discouragement when we consider the lack of theological discernment that may be involved in such symbolic representations at the very heart of our State-Department Building where the image of America is

studiously prepared for export to the world in our international relationships.

Ours is a "nation under God"; ours is a country founded on religion and religious liberty. We pride ourselves on our intellectual maturity and rightly call attention to the backwardness of the thinking of the Communist countries in denying the existence and power of God. But what kind of shallow, fuzzy thinking do we encourage when we take the word out of the hands of the God who created it and retreat to the mythology of ancient pagan times? Is it more mature to have a naked mythical figure throwing planets into space than to say that God made the universe and the laws that govern it?

Man cannot remain without the concept of God. Foolishly discounting the revelation of God in the Bible he finds he must invent another god to do the work that someone must have done. Our God is more than a Creator; He is a Redeemer. We have experienced His love and redemption in Christ.

In Quest of Truth

When a Christian with his Bible before him and his hands perhaps folded in prayer affirms that he is on a quest for truth, it is meaningful. But when Pilate asks Jesus, "What is truth?" the meaning is quite different. He speaks from a position of agnosticism rather than faith and with no intention of following the truth if he should find it. His experience seems to have convinced him that truth cannot be found or followed in public life.

Looking at international diplomacy today many would agree with Pilate and would label people with the standards of truth set by the Bible as being strange, impractical creatures. This is brought to mind by some of the remarks of Ezra Taft Benson, former Secretary of Agriculture, in a speech delivered in Chicago Sept. 22, 1962 (copies obtainable from *We The People*, 111 N. Wabash Ave., Chicago). To prove that political liberals are easily deceived he cited the case of Fidel Castro who had recently boasted that he had been a hard-core Communist all his adult life. Said Mr. Benson, "He (Castro) gloried in the fact that he had

been able to confuse and deceive many people simply by saying he was not a Communist."

It is just that simple, apparently. If you lie outrightly you can deceive a good many people. It was noted that two ambassadors at the time our government was encouraging Castro repeatedly warned that he was part of the Communist camp. The kindest thing that can be said of our State Department people at that time is that they were in quest of truth and thought that they could find it in this Cuban revolutionary. We who are steeped in Christian culture have a tendency to think it is unchristian to doubt the truthfulness of any man. We find difficulty in recognizing, as Mr. Benson points out, that to the true Communist, nothing is evil if it is expedient. Conscience is subservient to his cause. He feels "completely justified in using whatever means are necessary to achieve his goal; force, trickery, lies, broken promises, mayhem, and individual and mass murder."

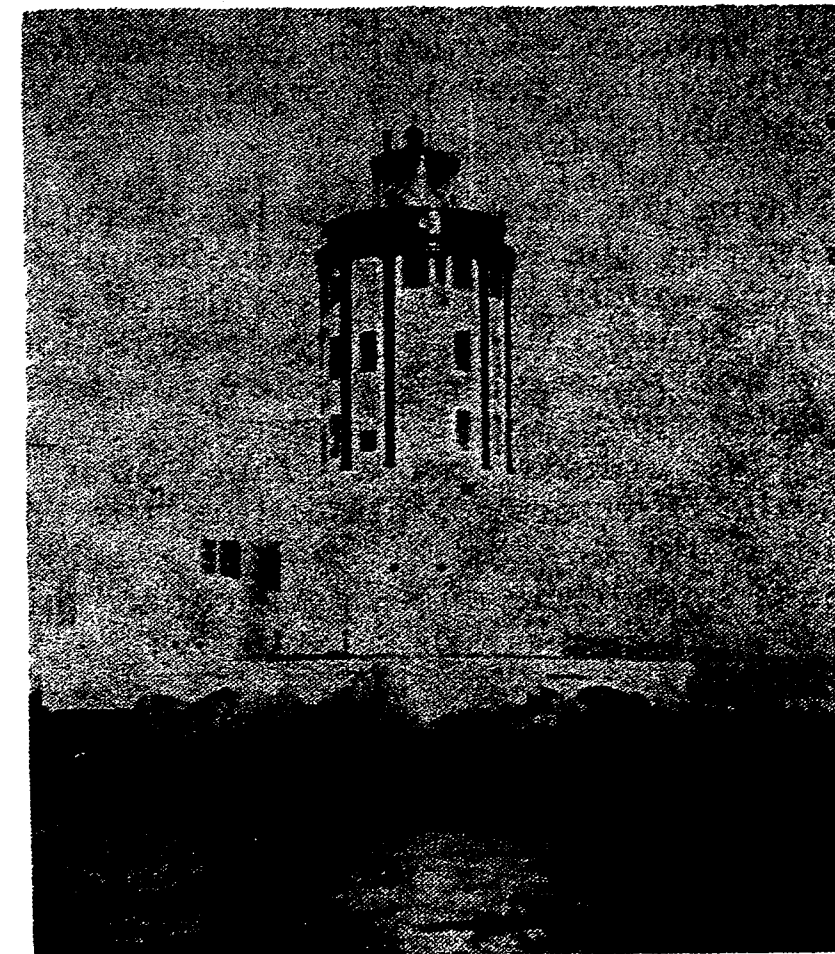
We live in two worlds with two standards of conduct which only coincide when expediency dictates a common course. Christianity is founded on truth by the One who said, "I am the Way, the Truth and the Life." This is the world of the believer who feels compelled to look for the best in all others and considers himself a missionary to those not yet in the Christian way. Communism, secularism, and perhaps some aspects of socialism represent a different world in which truth is not absolute, only relative. It appears that grave mistakes are made when we try to assume that the quest for truth means the same to the Christian and the non-Christian. Failure to see this distinction has undoubtedly led to a slowing down of our evangelistic zeal.

Many Christians have been too easily deceived by these Castros and other socialists. Government officials, unaware of the difference between socialism and Christian social action have made blunders that have played into the hands of atheistic Communism. A new awareness of Christ as the Truth may send better men into public life and more missionaries into the countries that have not yet been completely subverted.

Helping in Humble Ways

By Maleta O. Curtis

While standing on the pier with the rose and yellow glow of the sunset around me and the Pacific Ocean shimmering in gold, I watched darkness fall over San Clemente, a city on the California coast midway between Riverside and San Diego.



San Clemente Lighthouse

As thousands of lights were turned on one by one in the city, I recalled the words of a song, "And if everyone lit just one little candle, what a bright world this would be."

The view sent me back over the years to my high school days in Long Beach. The ocean and sandy beach being a new experience to us, we spent many of those first summer evenings sitting around a little fire, singing and watching the lights as they came on. The cliffs and the shore curving around and a long breakwater extending out into the ocean form a great harbor. A lighthouse on the end of the breakwater flashes out its bright beacon guiding ships into quieter waters. On the shore lights would appear here and there, and then some very bright lights. These bright ones didn't impress one too much until the whole curving shoreline was twinkling with myriads of little lights.

Somehow this all reminds me of the church. The Father sheds His light over the church and every member, and over every privilege and responsibility in the organization. The amount of light and commendation He sheds on the bright light is no greater than that shed on the small one.

One person said to me recently, "We go to church in the morning, but that is all, because we don't want to get involved." I wondered why a person didn't want to get "involved" in work for the Lord. Another person may say, "There is nothing in the church for me to do," meaning really, "There is no big or important job which I can and would like to do." Ask me to enumerate the "important jobs" and I cannot, for every service for God, whether it is the one of continuous and prominent leadership, or the most humble task, is big and important. We are plainly taught in I Corinthians 12 that we are all one body in Christ, and that "those members of the body, which seem to be more feeble, are necessary," and that every member of our bodies, or of the church, has a particular gift, whether great or small, and this gift is needed.

One of the older members of our church was grieved that she wasn't "able to do anything," yet each week without fail 325 church bulletins were left at her home. She folded them, stuffed the envelopes and stamped those to be mailed, and saw that they were in the Post Office before a certain deadline. A humble way to help, but an important message was sent out to absent and lonely members to help them to keep in contact with their church.

Hundreds of letters and other types of communication go out from the church each year, many of these needing to be hand addressed. The church secretary's time is important in sending out personal correspondence for the pastor, and other work only she can do for him. Have you offered to address envelopes when the need arises?

And typists! If the truth could be known, there are many people in the church who could do typing. Do you know how many times your pastor works till the wee hours in the morning because you didn't offer to help with the typing, or with some other work which you or someone else could have done? Ask your pastor what he can suggest for you to do. Tell him you are willing to take time out, if he will call on you when he needs your help, thus saving his time for important counseling, calling, or Bible studies.

By chance we learn of someone who plays the piano, yet for weeks the Primary or Junior Superintendent has been begging for someone to play for just a few minutes during the opening exercises of the department.

It is not always easy to find dedicated people who are willing to teach the Sabbath School classes and to take a little time each week for preparation. Yes, this is serving in a humble way, but here are young lives to teach, helping to increase their knowledge of the Bible and of the events in the life of Christ; trying to develop Christ-like attitudes and actions; and most of all, trying to lead them to dedicate their lives to Christ and the church. Humble, but is the superintendent's office any more important?

Young people, and older ones, too, who say they "can't do anything" are handing out tracts and special issues of the **Sabbath Recorder**. This is sowing the seed in a humble way, but God will water it, and although they may never know it, much of it will bear fruit. Reading to and writing for the sick and older people of the church and sharing the light of your "one little candle" is a loving service for the Lord which many could perform.

Perhaps there are more interesting and exciting ways to serve than the very ordinary every week things that need to be done. Have you looked around your church lately, really look around? Did you see anything that needed to be done? Unless you have a full-time caretaker and unless there are people who will take time to care for, clean, beautify, and repair things about the church, then there is a humble place of service for you. Ask the Housekeeping Committee or the trus-

tees if there is some cleaning or repairing that you can do. When you had your last committee meeting, class party, or work project, did you get materials from their places that you didn't put away? When you were searching for that particular object in a newly organized and cleaned cupboard or storage closet, did you leave it in order? Humble ways? Yes, but important that the pastor, teacher, or worker doesn't have to waste time scrambling through disorder in these locations for the thing that was supposed to be "right there."

Maybe you can't sing a solo, direct the choir, play the organ, or even be on the Music Committee, but you could offer to mend church hymnals, Sabbath School song books, or Bibles. Be sure you ask a librarian for proper book mending materials. No ordinary Scotch Tape, please!) Ask the Director of Music if there are any who would sing in the choir if someone would stay in the nursery with their children during rehearsals.

Let us go back to the thought of the lighthouse and the lights shining along the shore. As we used to sit watching these lights come on, someone would invariably start singing,

Brightly beams our Father's mercy
From His lighthouse evermore;
But to us He gives the keeping
Of the lights along the shore.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Jesus said, "Ye are the light of the world." Where and how did we get this Light? John says of Jesus, "In him was life; and the life was the light of men." So we are the "lower lights," and the Father has given to us the keeping of these lights. All around us are people lonely, sorrowing, discouraged, floundering in problems too great for them to solve alone, who need the light and life which is in Christ and which we can take to them. Your pastor cannot possibly go to all of these people as often as they need help. Anyway, the commission to "GO" is not only to the pastor but to us as well. You can fill in between his visits by taking

your smile, your encouraging word, your helping hand, and most of all, your message from God's Word. Do you have the Light within yourself? Have you accepted your gleam of love and mercy from the Lighthouse which is always there so brightly illuminating all the dark places around? Do others see this in your daily living? Can you spare a few hours each week from your own busy schedule to share the Gospel with someone and study and pray with him?

Trim your feeble lamp, my brother;
Some poor sailor, tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

We read in Matthew 25 that the servant with one talent didn't use it, and because he hid it, it was taken away. Of the other servants the master said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." In the same chapter Jesus enumerated small ways of serving Him: "For I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: sick and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We could mention many other areas for helping in humble ways. There is something in the church for you to do for Him. Each service has its own reward, but the best one of all is the promise of our Lord, "Then shall the King say unto them . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

There is no valid reason for revolution by violence if the Christian witness is effective in social and personal practice.
— Bishop G. Bromley Oxnam.

The Basis of Christian Unity

A book review by J. Patrick Jordan
of Seattle, Wash. (Fuller Seminary 1959)

This 64-page book by Dr. Martyn Lloyd-Jones, published by I.V.C.F. in England, presents views that deserve careful consideration according to the comments of Mr. Jordan presented below.

In the current writing concerning ecumenical unity, two proof texts (they are used as such — thus I use the term) are continuously used by the basic biblical support for whatever the article or book is promulgating. These are John 17, especially v. 21, and Ephesians 4, especially v. 13. Dr. Lloyd-Jones asks three questions: What is the nature or the character of true unity? What is the place of doctrine and belief in this matter of unity? How does unity come into being?

Another major problem he faces is, some say one should not discuss and consider doctrine, but rather work and pray together. Is it true that only after the stage of evangelism has been breached one should begin to consider doctrine? Dr. Lloyd-Jones answers these by an exposition of John 17 and Ephesians 4. Both passages teach the same principles. In John 17, it is a prayer asking God to preserve a unity that already exists, one that is essentially spiritual, one that is wrought by the Holy Spirit and manifests itself in a common belief and reception of teaching concerning Christ's person and work. In Ephesians 4, it is a unity of all those who have believed the message of Chapters 1-3, a unity produced by the Holy Spirit, and they are to preserve it — not produce it.

It is not only a matter of speaking the truth in love that is important, but also of speaking the truth in love. Dr. Lloyd-Jones then corroborates this from the rest of the New Testament. The Holy Spirit is the Spirit of Truth, and only the truth will He honor.

In short, basic doctrine is essential to unity, for it is this as used by the Holy Spirit in regenerate men that unity becomes visible. This has been a helpful booklet, both as to content and as an example of thorough exposition forcefully presented.

Missionary Pastors Institute

at Little Rock, Ark.

By Shepherding Pastor
Marion C. Van Horn

An Institute for Seventh Day Baptist pastors will be held in Little Rock, Ark., May 4 through 9, for study, fellowship, and discussion. Invitation is open to all pastors to attend.

The main elements of the program, along with the devotion and worship, will be: a Bible Study in Colossians, led by Pastor Leroy Bass; study and discussion on the theme, "The Impulse for Our World Mission—'Christ Is the Answer,'" conducted by Pastor Earl Cruzan; a study and discussion on the theme, "The Unity and Disunity of the Christian Church — 'Christ in You the Hope of Glory,'" to be directed by S. Kenneth Davis. A study book *Unity and Disunity of the Church*, by G. W. Bromiley, published by William B. Erdmans Publishing Co., Grand Rapids, Mich., will be sent if there is time.

The first four days of the Institute will be in the fashion of a retreat at Mt. Nebo State Park, not far from Little Rock. The group will return to Little Rock on Friday for meetings of evangelistic character on Friday night and Sabbath. Free time on Friday afternoon is in the plan so that newcomers may visit places of interest in the city.

There will be a registration fee of \$1.50 for each pastor attending and a "meals and cabin" fee of \$13 or less depending on the share-the-cost outcome. If you plan to attend please notify Pastor Paul Osborn at the earliest possible time at 801 N. Polk St., Little Rock, Ark. 72205. Give your method of travel and time of arrival in Little Rock on May 4. Transportation from Little Rock to Mt. Nebo is being arranged.

In this spring season Arkansas will greet you with the beauties of the Ouachita Mountains and the Ozark Mountains and the Arkansas River Valley that lies between. The views from Mt. Nebo are exceptional, but the view of our oneness with Christ, the beauty of fellowship and working together in His Kingdom,

and the inspiration and charge of His indwelling presence are what we are praying for through this Institute. Why don't you come and help us to find the true fullness of these blessings in Jesus?

Were You There?

Who was responsible for the death of Christ on the cross? Most Christians answer "the Jews," according to an extensive survey made by the Research Center of the University of California. An editorial in the April 1964 issue of *Eternity* magazine states, "the survey showed that 69% of church-oriented Christians still hold that Jews are the group most responsible for Jesus' crucifixion."

Isn't it odd that we hold that Jesus died for our sin and yet blame the Jews for His death? Peter's words in Acts 2: 23 show plainly that God had a plan which included Jesus' death on the cross: "Jesus delivered up according to the definite plan and foreknowledge of God, (was) crucified and killed by the hands of lawless men."

Why then should Christians hold the Jews responsible? It is because we always want to pin the blame on somebody other than ourselves?

We think with horror of the gas chambers and mass murder of Jews in Hitler's day. We think it could never happen here. But where does the age-old persecution of Jews have its beginning point in a so-called Christian's mind? Is it not right here in this almost unconscious idea that the Jews are to blame for Jesus' death?

And what a denial of our own faith it is to hold this hateful idea. So, if it is hidden in your mind or mine, we ought to dig it out and look at it. It cannot stand the light of day. It cannot stand up under biblical truth. We cannot come before Christ with anything but shame if we persist in holding this perverted idea.

The Jews were not responsible for Jesus' death any more than you and I are responsible. After all, it was our sins that made the cross necessary. It is by His stripes that we are healed. He was "the Lamb of God which taketh away the sins of the world" (John 1: 29).

Jamaicans Accept Responsibilities

From letter written March 31 by Rev. Leon R. Lawton, supervisor in Jamaica, W. I., we quote the two following paragraphs:

The eighth annual Spiritual Retreat was held at Maiden Hall beginning last Thursday P.M. and ending Sunday P.M. (March 26-29). Eighteen full-time and two part-time were in attendance, and it was a blessed time. The Lord really answered prayer, and the fellowship and spiritual attitude of those present was wonderful. Though I did lead in the Bible Study class and brought the closing message Sunday night, all the rest was planned and carried out by others. And, many expressed this was the best of all the retreats. They emphasized that the retreats ought to continue and more be urged to attend. A review of the retreats was given on Sunday and one main point was that they had brought the pastors and leaders together into closer fellowship and understanding than had been known previously. For this we thank the Lord.

I am rejoicing to see, especially since the beginning of this year, the new officers and leaders carrying out their responsibilities fully and, even more, to hear them come to grips with the problems and to express their visions of what needs and can be done in the immediate future. The "weight of all the churches" has thus been lifted from the missionary and assumed by others. Their expressed ideas are worthwhile and I feel will, if entered prayerfully seeking the full leading of the Lord, prove to increase the witness and work in Jamaica. I praise the Lord for this general enthusiasm in the work thus seen. The problems are there, but they are taking the responsibility to meet them without leaving them to the missionary. Thus the work of your missionary is greatly lessened and his responsibility in the Conference and church work in Jamaica reduced to less than a tenth of what it was a year ago.

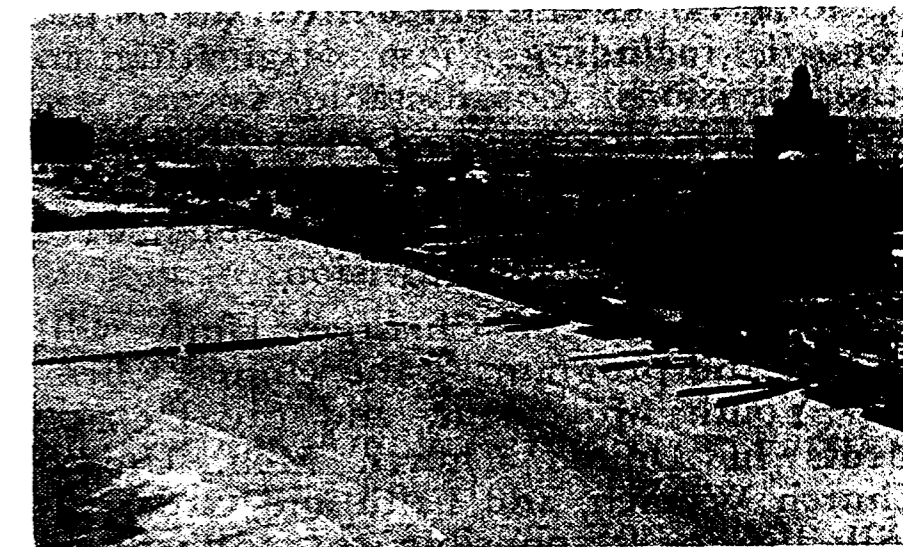
Nineteen churches in the Southern Baptist Convention have more than 5,000 members each, according to the latest figures.

Sabbath Rally Day

May 16, 1964

Are you as a lone Sabbathkeeper, a layman, or a leader in the local church preparing for Sabbath Rally Day, one of the oldest and best established special days of our denomination? Only as each one of us prepares for this day in thought and action can the day have the strengthening and outreach value for which it is set apart. The suggested day, which will be observed in most of our churches is May 16. Your personal ideas for making the day meaningful should be conveyed to your pastor, the Tract Board at Plainfield, or to the *Sabbath Recorder* for possible publication.

The Sabbath Promotion Committee of the Tract Board annually picks a theme, prepares materials, and furnishes free bulletin covers to all churches. The theme suggested for sermons and programs this year is "God's Abiding Sabbath for Our Changing World." Featured in the small program kit is a Sabbath exposition of a portion of the second chapter of Colossians by the Rev. L. F. Hurley. The bulletin covers, in sufficient quantity for normal mailing, will be sent as soon as possible.



Beach, boardwalk, hotels, and Convention Hall where Baptists of six Conventions and Conferences will gather for the climax of the five-year advance for which we have been programming. The hotels shown here will be full of delegates. One Convention expects to have 250 missionaries in attendance, which will make for good fellowship. Seventh Day Baptists will be well represented, with four on the program.

The National Council of Churches at Work Through Its General Board

By Rev. C. Harmon Dickinson

February 25-27, 1964, I was proxy at the midwinter meeting in Baltimore, Md., of the General Board of the National Council of Churches of Christ. Representatives of 31 member denominations met to consider new Council structure and revised by-laws for approval in June, to go into effect January 1, 1965.

The plan of structure reclassification provides for the merging of the present Divisions of Christian Life and Work and Home Missions into a Division of National Life and Mission. The new division is also to carry out the program of the present Central Department of Evangelism and the recently formed emergency "Commission on Religion and Race." It is thought that merging these areas will ease existing dilemmas regarding the placement of responsibility for evangelism, religion and the arts, church architecture, and religion and race.

The Division of Christian Education will add to its programs the work of Pastoral Services, currently a unit of the Division of Christian Life and Work. This division will be responsible for preparing, publishing, and promoting the use of educational books and other materials of the Council, including those originating in other divisions. Considerable concern was expressed in discussion of the effectiveness of the work of the Commission on Missionary Education if its publishing were to be done in another division.

The Division of Christian Unity will include the program of the United Christian Youth Movement, and the Departments of United Church Men, United Church Women, and Faith and Order. It will also be responsible for Interchurch Relations and for dialogue with other Christian bodies.

The Division of Overseas Ministries will be composed of the present Division of Foreign Missions and the Council's international relief agency, Church World Service.

When the new constitution becomes effective next January, Seventh Day Baptist

representation of eight on the General Assembly will remain the same; however, representation on the General Board, the governing body of the Council between meetings of the General Assembly, will be increased from two to at least four. Members of the General Assembly and the General Board are elected for three-year terms, beginning with the adjournment of the triennial meeting and continuing through the adjournment of the next General Assembly. It is hoped that all National Council representatives will think of their election as eliciting continuous interest in Council activities and where possible, participation in a department or program board and not just attendance at the triennial Assembly.

The Manual of Policies and Standing Rules is in the process of revision. Due to the confusion and misunderstanding as to the extent the National Council speaks for or on behalf of the member denominations, it is proposed that documents formerly known as "Pronouncements" be hereafter designated as "Policy Statements."

In its concern to apply the Christian Gospel in the ministry of service, the Council learned of a united appeal for \$1,000,000 to be used in the relief and rehabilitation of refugees throughout Africa, to be known as the African Emergency Appeal Fund of the World Council of Churches.

In our own country the World Council of Churches is to be involved in bringing the ministry of healing and reconciliation to areas of acute need by attacking the twin problems of poverty and racial tension in the "Mississippi Delta Project" which will bring to 15 countries bordering the Mississippi River direct assistance of the churches. This project is being undertaken in co-operation with the residents of the area and by invitation, by the World Council of Churches through its Division of Inter-church Aid. Dr. Eugene Carson Blake, chairman of the Commission on Religion and Race, pointed out that while the churches of the United States have contributed money, goods, and personnel to relieve poverty and suffering in other parts of the world through the

(Continued on page 12)

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Human Relations

If you are really interested in human relations, you will want to read the special issue of the *International Journal of Religious Education*, May, 1964. Article authors include Jackie Robinson, the first Negro to be a member of a National League baseball team; Dr. Olivia Pearl Stokes, Christian education executive of the Massachusetts Council of Churches; Rabbi Arthur Gilbert, staff consultant of the National Conference of Christians and Jews, New York, N. Y.; Dan W. Dodson, director, New York University Center for Human Relations and Community Affairs, and special consultant on integration to the New York City Board of Education; and J. Martin Bailey, a native of Webster Groves, Missouri.

Mr. Robinson's article is "The Uselessness of Stereotypes"; Dr. Stokes writes on "Christian Education and Human Relations"; Mr. Gilbert's article is titled "It's My Life — and Yours"; Mr. Dodson deals with "Discrimination — Wherever We Find It"; and Mr. Bailey's article is called "Bastille Day in St. Louis."

There are many other thoughtful articles, and of course the book reviews and graded worship services appear as usual. Every Sabbath School officer and teacher can profit from the use of the *International Journal of Religious Education*.

The subscription rate is 5 to 24 subscriptions to one address, \$3.50 each; 3 or more subscriptions in one order but mailed to separate addresses, \$4.50 each; and one subscription, \$5 per year. Extra copies of the May issue cost 75¢ each for one to five copies and 50¢ each for an order of 6-19 copies.

Order from Circulation Office, the *International Journal of Christian Education*, Box 303, New York, N. Y. 10027.

SABBATH SCHOOL LESSON

for May 9, 1964

The Christian's Use of Leisure

Lesson Scripture: Matt. 6: 33; Mark 6: 30-32; 1 Cor. 6: 12-14, 19-20; Phil. 4: 8.

APRIL 27, 1964

Camp Dates

Jersey Oaks Camp (owned and operated by the Shiloh church) posts the following dates: Midget Camp — July 6-10, a day camp for children 6 & 7 years of age; Youth Retreat — July 10-12, a weekend camping experience for high school and college age youth; Bantam Camp — July 15-19, for boys and girls ages 8 & 9; Intermediate-Junior Camp — July 19-22, this is to include young people 10 through 14 years of age.

Anticipating that many of their senior campers will attend Youth Pre-Con Retreat at EvUnBreth Acres, Buckhannon, W. Va., no senior camp is being held at Jersey Oaks. The church gives \$15 toward the expenses of each camper who attends the Pre-Con Retreat.

Shiloh will again co-operate in a community Bible school this summer.

Study Aids Available from our Office

We have the following filmstrips to loan: For organizing a Christian Education Committee; *Plan for Christian Education* with script, *Together We Grow* with script and record, *A Mirror To Myself* with script and record.

For Teacher Training; *The Teacher Prepares* with script and record, *The Teacher Teaches* with script and record, *The Great Adventure* with script and record (tells how one teacher taught), *The Growing Teacher* with script and record.

For Building of an Educational Plant; *Building for Christian Education* using two filmstrips with script.

For SDBYF discussion meetings; *Boy Dates Girl* with script, *Making Home a Happier Place* with comments on film, and *Getting Along With Your Parents* with comments on film.

You may order from the Board of Christian Education, Box 115, Alfred Station, N. Y. 14803. Specify filmstrip wanted and date you plan to use it. The only cost to you is return postage on prompt return mailing.

Thoreau's blunt words hold good today:

"The stench is bad if goodness decay!"
— Albert Bigelow

Guard Academic Freedom

Leaders of Christian colleges assembled in Chicago for the 22nd annual convention of the National Association of Evangelicals were told that "to deny academic freedom is historical suicide." The declaration was made by Dr. Arthur Holmes, professor of philosophy at Wheaton College.

"Rather than confirming men in the truth, denial of academic freedoms will drive them from it," the noted lecturer said. Rather than cherishing orthodoxy, it will render it suspect to every inquiring mind. Rather than launching a strategic offensive into the citadels of secularism, it will incarcerate us in the ill-equipped and outdated strongholds of past wars."

In pleading that the church not become passe and irrelevant, Dr. Holmes urged, "We must advance. But advance means facing problems squarely, entertaining new ideas, developing new tactics, and correcting our own mistakes."

He said that the Christian educator is called upon to "oppose the tyranny of prejudice, fear, dogmatism, and naivete as well as error and unbelief in his allegiance to the lordship of Christ, the Truth."

"Academic freedom," according to Dr. Holmes, "is the recognition that faith and intellect, like love, cannot be forced and must not be . . . I suspect that a considerable amount of student cynicism, skepticism, and unbelief on our campuses can be traced to our attempts to dogmatically impose a faith rather than graciously presenting it, and to the practice of dictating 'the answers' rather than assisting students in grappling with issues for themselves, in the light of their heritage of Christian faith and thought."

The Illinois educator cited several problems involved in academic freedom.

"Throughout the history of higher education," he said, "professors have been subject to criticism by those who have mistrusted their loyalties and their ideas. Sometimes this has been due to his (the professor's) own irresponsibility, sometimes to the prejudice and narrow-mindedness of others, sometimes to a failure

to understand or appreciate the academic task."

Dr. Holmes saw further threats to academic freedom from the evangelical constituency served by Christian institutions.

"The hardheaded businessman smiles indulgently at the educator's idealism," he pointed out. "And as parents we never did like the idea of turning Johnny over to the not-so-tender embraces of teachers in the big, bad world beyond our doors."

"The evangelical public as I have met it has yet to be sold on liberal arts education and in all too many cases has yet to understand what we are trying to do. . . . Some are obsessed with fears, insecure in their faith, overly defensive and overly cautious."

The professor declared, "It is time that evangelical educators took the initiative in educating the evangelical public as to the nature of Christian higher education and the role of academic freedom therein. . . . I covet for my students and yours the humbling privilege of thinking creatively, of working on the frontiers of learning, of being wholly human for God's glory, of entering the battle for men's minds."

Dr. Holmes concluded by declaring that "our vision and hopes are doomed to frustration, apart from the freedom of the Christian man in academic affairs."

— From a press release.

National Council at Work

(Continued from page 10)

World Council, it is now "equally fitting that the World Council of Churches be involved in meeting needs in America."

In a resolution on "Christian Responsibility in the 1964 Elections," the Christian was asked not to "remain aloof" from politics but to exert his influence through all proper channels for the election of candidates "whose policies he believes best represent the ideals of the Judeo-Christian faith." The action held that Christian citizens "cannot be indifferent to the denial of minority rights; to the impairment of the freedoms of expression and religion; to foreign policies which could lead to nuclear warfare; or to policies which ignore our responsibilities to eliminate famine, disease, and ignorance" both at

home and abroad. "A church or its pastor which believes that it ought to remain aloof because of some reluctance to avoid 'mixing religion and politics' is abdicating a civic responsibility in behalf of a distorted and false conception of the principle of separation of church and state," the document declared. A motion from the floor to add, "The Sabbath should be kept inviolate from political candidates and political speeches," resulted in confusion on the reference to the Sabbath, so an amendment was passed substituting the words, "worship service."

The Christian concern for the benefits and problems resulting from increased automation and the technological revolution was presented in a three-hour program. Scripture was referred to, showing that the God of creation was involved in His continuing concern for the world in the technological changes going on around us. The Rev. Norman J. Baugher from the Division of Christian Life and Work declared that "salvation and creation are anchored together in God's concern for the world," and quoting from John 1:1-3 and Colossians 1:16, showed that God relates Himself to the whole of creation in the Incarnation.

While American society becomes more affluent as a result of technological advances, yet a substantial amount of severe poverty exists, partly as a result of job displacement and unemployment. Increased leisure is another result which can be a blessing if used constructively or a liability for a person with nothing to do with his leisure time. During the discussion of this subject, the Seventh Day Baptist representative suggested that thought be given to worthwhile and purposeful observance of the Sabbath as a good way to use extra leisure hours.

At a luncheon sponsored by the Maryland Council of Churches, Bishop Reuben M. Mueller, president of the National Council, said that the claim that the church should "stick to religion" and stay out of public affairs merely supports the Marxist teaching that "religion is the opiate of the people," and that "either way the intent is for religion to put the people to sleep so they will docilely submit to those who oppress them."

ITEMS OF INTEREST

Federal Government Leads the Way in Negro Employment

Opportunities for minority employees in the Federal Government are getting better every year, President Johnson has revealed. A new study of Federal employment made in June 1963 shows impressive gains in the number of higher paid jobs filled by Negroes and other minorities.

Negro employment worldwide reached a new high of 301,889, up 3% from June 1962. High rates of increase occurred in upper level blue collar and postal positions. Negro employment was 13.1% of the 2,298,808 employment total. Spanish-speaking employment totaled 51,682 for an increase of 2% in the previous year.

The President said he was pleased at the remarkable progress achieved by the Government's equal employment opportunity program for the second successive year. "This is the result of affirmative and persistent efforts by the Federal agencies to hire, train and promote solely on the basis of merit without irrelevant considerations of race or ancestry," he said. "Utilization studies at the beginning of the program disclosed skills and potential among our minority employees which had been overlooked in the past. We had some catching up to do. These changes in the minority employment picture do not reflect special privilege. They are the result of insistence by President Kennedy, the Committee on Equal Employment Opportunity which I headed as Vice-President, and the agencies themselves that employees be hired, promoted, and upgraded on the basis of merit alone."

American Indian employees in seven selected states totaled 10,569 or 2.7% of total employment, for a substantial increase of 18.6% during the year.

Oriental-Americans employed on the Pacific Coast (states of California, Oregon and Washington) increased by 8.3% to a new total of 10,158.

Data is from the third annual minority census in Government employment, made by the Civil Service Commission for the President's Committee on Equal Employment Opportunity.

Hebron Excavation

Robert O. Coleman, professor at Southwestern Baptist Theological Seminary of Fort Worth, Texas, will join a team of American archaeologists in excavating Hebron.

Hebron, located 25 miles south of Jerusalem, is the last major biblical site in the Holy Land still unexcavated. The expedition will take place in the summer of 1964.

Hebron is the traditional campsite of Abraham, whose body is supposed to have been returned there for burial. Also buried there were his wife, Sarah, and his sons, Isaac and Jacob. It is also the site of the capital city of King David.

The expedition will be directed by Professor Phillip C. Hammond of Princeton Theological Seminary. The University of Southern California, the American Council of Learned Societies, the American Friends of the Middle East, and other U. S. educational institutions and agencies will take part in the excavation.

Churches Spared in Alaska Earthquake

Reports coming in to the Division of Home Missions of the National Council of Churches from the Alaska Council of Churches contain encouraging information in view of the devastation caused by the earthquake in Anchorage, Kodiak, Seward, and Valdez. Most churches were spared and only two parsonages are known to have been evacuated, the Rev. T. Ross Paden, executive director of the Alaska Council, has indicated.

Washington Statistics

The District of Columbia is the hub of national politics, but with a population of 798,000 (larger than ten states) it has never elected even a dog catcher. Its citizens hope to be able to vote for President this fall. It is surrounded by a chain of satellite cities and a suburban ring including 2,200,000 where population growth is surpassed only by Los Angeles, quadrupling between 1940 and 1960. Washington has a larger proportion of incoming commuters than New York or Los Angeles.

Another Flying Doctor Story

With axes, machetes, and short-handled hoes, a group of Congolese Christians has cut a 1,000-yard airstrip out of dense forest, so that a missionary doctor may reach them in a village deep in the Congo, Africa. Located on the edge of the equatorial forest, the village is five hours distance, by car, from Bulape, where the nearest doctor, Presbyterian U. S. missionary Dr. John Knox Miller is stationed. And the roads are impassable during some months of the year. By plane, however, the trip takes only fourteen minutes. Determined to have a dispensary, the church members and villagers worked for a year, digging out huge forest trees and clearing the ground for a runway. The finishing touches were contributed by another missionary, Paul Donaldson, who drove from Bulape with a tractor and road blade. Now the villagers have a medical dispensary, supervised by a trained Congolese medical worker. And because of the runway, Dr. Miller is able to make weekly visits to the clinic, flying in medical supplies and sometimes transporting a patient back to Bulape for an operation or special treatment. — W. W. Reid

Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at 11 a.m., Sunday, May 17, 1964, in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All members authorized under the by-laws have voting privileges, and all interested friends are cordially invited to join in the consideration of the society's work.

Albert N. Rogers, president,
Frederik J. Bakker, secretary.

An Address to Remember

Individuals and churches have been asking where to send gifts for the expense of bringing delegates from other countries to the Consultation and Conference at Salem. Checks should be made payable to the treasurer of General Conference and mailed to Mrs. E. T. Harris Jr., P. O. Box 127, Salem, W. Va. Funds are still needed for this purpose — outside our regular giving to Our World Mission.

Dodge Center Community Experiences Spiritual Retreat

By Myra Thorngate Barber

After weeks of planning, calls, special prayers, and practice, the Dodge Center church's "Spiritual Retreat" was held April 2 through 11.

The speaker was Albyn Mackintosh, "Engineer for Christ," of Los Angeles.

His subjects were intriguing, and made people wonder what he would say. These included: "What God Cannot Do"; "God's Second Question"; "Going for a Walk"; "The Bread of God"; "At Least One Talent"; "Seven Conditions of Men"; "Choosing a Vocation"; "The Musts of Christianity," and "Hands."

There were selections of special music each night, church talent being used. The one exception was the presentation of the Mother Singers, a community organization.

The church was well filled each evening, with several new faces being seen.

Invitations were given, and accepted, to lead a new life.

Special nights were men's night, at which time the men of the church sang two selections. The ladies were honored one night, and the youth another evening.

Family Day was Sabbath, April 4. At this time prizes were given to the largest representation of one family present. Two families had eight members.

On Sabbath evening, April 4, a social time was held, during which Mr. Mackintosh showed slides.

Mr. Mackintosh was entertained in the homes of church members. He made numerous calls at homes during his stay here.

On Sabbath afternoon, April 11, an impressive Communion service ended the retreat. The service was preceded with testimonies.

Please pray for us that the interest thus germinated may grow, and grow.

The Second Alfred Church has changed its name to the Alfred Station Seventh Day Baptist Church. There are a number of other churches whose names would be more meaningful if they were similarly changed.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — As this is being written plans are being completed for the semiannual meeting to be held in Dodge Center, April 24-26 with the New Auburn, Wisconsin, church as our guests. Claston Bond is moderator; Mary Thorngate, secretary; and Mrs. Helen Green, corresponding secretary of this area meeting.

Friends from Dodge Center attended the Open House honoring the 25th Wedding Anniversary of the Rev. and Mrs. Kenneth Van Horn in New Auburn, Wis., on April 12.

Our Meal of Sharing for March was served on the 28th with the Claston Bond family and Mary Thorngate in charge. Because of the Easter season several out-of-town friends were present. A special sermon and appropriate music celebrated the Easter season.

The Auxiliary societies have met a number of times during the past three months, many being social gatherings.

— Correspondent.

WALWORTH, WIS. — The members of the church met at the home of Miss Minnie Godfrey April 11 for Sabbath School. In the evening a business meeting was held, retaining the same officers and appropriating money to be sent to the Alaska Disaster Fund of the Red Cross and extra money to be sent to Our World Mission. Then a pot-luck supper was enjoyed by all.

Miss Marjorie Burdick and folks from Milton have come at various times with recordings of the service at the Milton church, and Communion has been served.

Miss Berta Bonham and Mrs. James Bonham have returned from their stay in Florida. We have enjoyed Miss Elsie Rood being with us this past winter.

— Correspondent.

WESTERLY, R. I. — Members of the Pawcatuck Seventh Day Baptist Church of Westerly met on Sunday night, April 12, in the 124th annual dinner and business meeting of the church, with Karl G. Stillman, president, in the chair. The dinner was served by the First Hopkinton Seventh Day Baptist Church of Ashaway.

The Building Committee reported that bids for the new \$60,000 addition to the church for religious education and expanded facilities would be received in the near future, and would be in the hands of the architect on April 21. The trustees outlined final plans for the financing of this project following a successful fundraising campaign that saw more than half the needed amount pledged by the members in direct contributions.

A budget for the current fiscal year in the amount of \$19,307 was approved by the members, and it was noted in the report of the treasurer that the net worth of the church property is now set at \$274,824.

Special mention was made of the retiring sexton, W. Sinclair Barker, whose many years of faithful service to the custodial needs of the church make it extremely difficult to find a replacement, though progress is being made.

It was noted that next year the church will celebrate its 125th Anniversary, and it is the intention of the congregation to observe this event with appropriate services and observations. Other regular business of the church was conducted, reports of the officers, committees, and auxiliary organizations were heard and approved, and the annual vote for the choice of pastor for the ensuing year was unanimous for the return of the Rev. Earl Cruzan.

Principal officers elected for the 1964-65 church year are: Karl G. Stillman, president; Elston H. Van Horn, treasurer; Denison D. Barber, clerk; Clifford L. Langworthy and Wilfred B. Utter, trustees; Dwight E. Wilson, collector; Miss Lucinda Barber, historian; Donald E. Lewis, head usher.

The chairmen of the various church committees were elected at this meeting, and they are: Stewardship, George Potter; Social, William Harrison III; Tract & Missions, Mrs. Eli F. Loofboro; Visiting, Mrs. Clarence Beebe; Greeting, Mrs. Frederick Young; Decorating, Mrs. Donald Lewis; Nursery, Mrs. Hiram W. Barber III; Lewis Camp Committee: Donald Lewis, Elston H. Van Horn, Elwin Kenyon Jr., Lance Osborn, Hiram Barber III, and Mark Potter; Communications, Loren G. Osborn, with Mrs. Robert Crane, assistant.

— Communications Chairman.

Accessions

Battle Creek, Mich.
By Baptism:
Mrs. Lena Hattfield
Mrs. Mae Wright

Nortonville, Kan.
By Baptism:
Mr. Ivan Wicker
Mrs. Lottie Corr
Linda Babcock
Paula Mitchell

Plainfield, N. J.
By Baptism:
Daniel James Armstrong
Nancy Margaret Armstrong
Loisanna Dickinson
Stephen Robert McAllister
Barbara Alice North

Texarkana, Ark.
By Testimony:
Mr. R. H. Benedict

Marriages

Davis-King.—Ardith J. King, daughter of Mr. and Mrs. Elery King, North Loup, Neb., and Gerald L. "Gary" Davis, son of Mr. and Mrs. Elno R. Davis of Denver, Colo., were united in marriage April 5, 1964, at the North Loup Seventh Day Baptist Church, by the Rev. Duane L. Davis.

Obituaries

Stillman.—Harold Frederick, son of Frederick L. and Anna Garretson Stillman, was born June 9, 1903, at Plainfield, N. J., and died Dec. 22, 1963, after a long illness. Mr. Stillman was baptized on May 26, 1916, and joined the Seventh Day Baptist Church of Christ, Plainfield, the next day.

He is survived by one son, Richard H., of Somerville, N. J.; a brother, Ernest, of Plainfield; and a sister, Mrs. John L. (Grace) Bartlett, of Roselle, N. J.

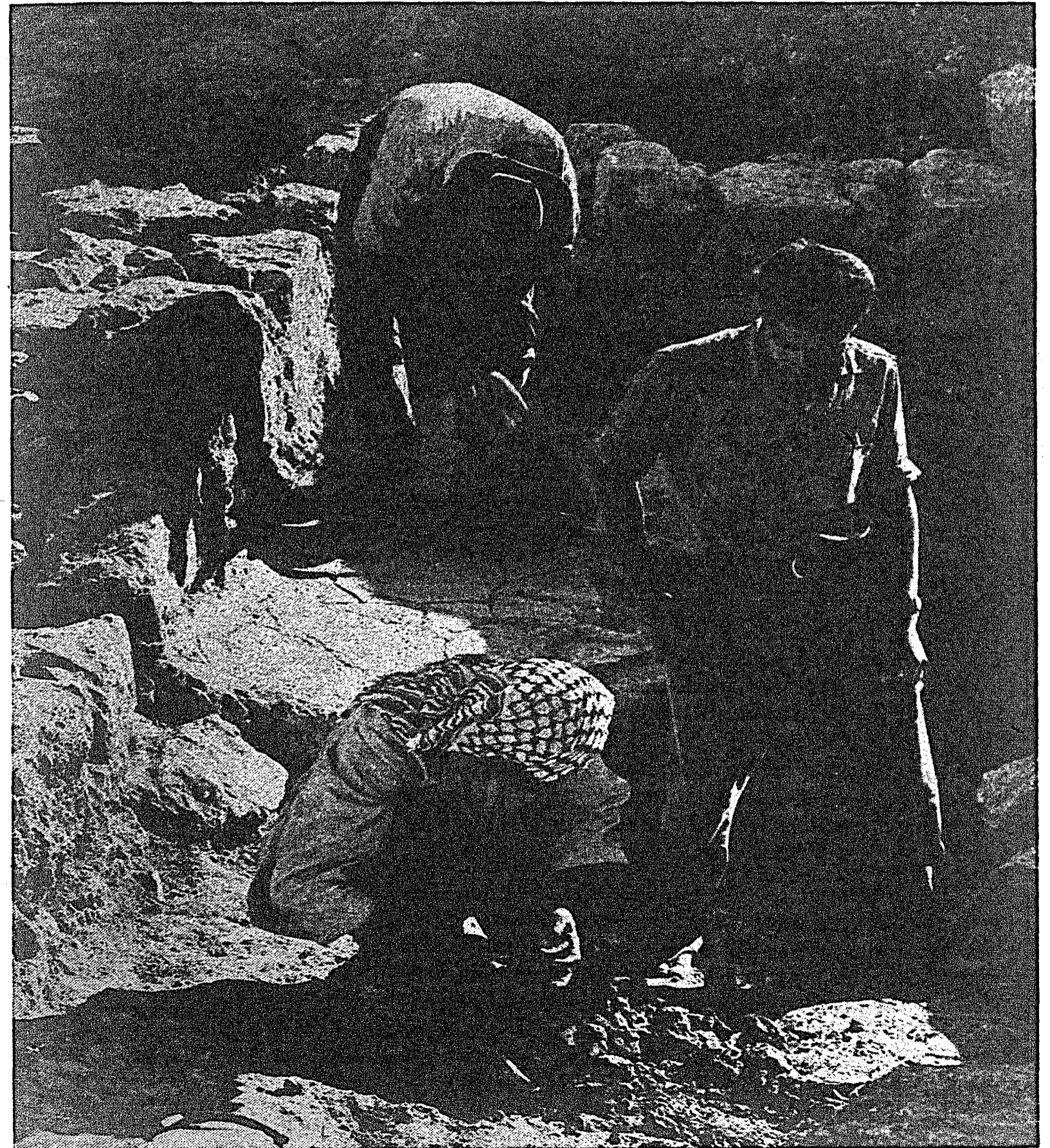
Funeral services were conducted by his pastor, the Rev. C. Harmon Dickinson. Interment was in the Presbyterian Cemetery, North Plainfield, N. J. — C.H.D.

Todd.—Hallie E., son of Lewis E. and Azelia Satterlee Todd, was born Feb. 23, 1887, and died at Effingham, Ill., Nov. 1, 1963.

He held membership in the following Seventh Day Baptist churches: Gentry, Ark., until 1910; Farina, Ill., until 1914, and Milton, Wis., until death. He was a printer and publisher by trade. His wife Ethel and a daughter, Mrs. Vera Starkey, preceded him in death. Survivors include a daughter, Mrs. Earl Young of Milton, a brother, C. M. Todd of Ormond Beach, Fla.; 6 grandchildren and 28 great-grandchildren.

Funeral services were conducted at the Farina church by the Rev. Wayne C. Maxson and burial was beside his wife in the Farina cemetery. — W.C.M.

The Sabbath Recorder



Courtesy Frederic D. Bell and University of Pennsylvania.

City of Gibeon from the Time of Joshua